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Psychosufistic Approach in Islamic Education: Building a Harmonious Learning Environment

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Abstrak: *A supportive learning environment is a key factor in achieving successful education because it nurtures the intellectual, emotional, and spiritual dimensions of students. This study explores the integration of psychosufistic principles—an approach that combines modern psychology with Sufi spirituality—in shaping a harmonious learning environment. A library research method with a qualitative approach is employed, drawing data from classical and contemporary works on Sufi psychology and Islamic education. Data analysis uses content analysis to identify key themes such as takhalli, tahalli, tajalli, and takziyatun nafs as foundations for character building and spiritual development. The findings indicate that psychosufistic values enrich education by balancing rational intelligence, emotional sensitivity, and spiritual depth. From an Islamic perspective, a conducive learning environment is not limited to technical and physical aspects but is also a manifestation of Islamic values such as compassion, harmony, and moral discipline. The role of educators is crucial in internalising these values, serving not only as knowledge transmitters but also as moral exemplars. The study concludes that integrating psychosufistic principles into Islamic education contributes significantly to the creation of a harmonious environment that enhances motivation, emotional well-being, and character formation. Such integration is essential to address modern educational challenges and foster students who are intellectually capable, emotionally balanced, and spiritually connected.*

Kata Kunci: *Harmonious Learning Environtment, Islamic Education, Psychosufistic.*

INTRODUCTION

A supportive learning environment is essential for successful learning. This is because a good environment can support the balanced development of students' minds, emotions, and spirits. Therefore, the environment is seen as a key factor that provides various incentives and needs to be considered seriously [1]. In the process of independent learning, there are three environmental components that play a role, namely physical, social, and intellectual [2]. In the process of independent learning, there are three environmental components that play a role, namely physical, social, and intellectual [3]. Several important elements that determine the success of learning and teaching objectives include teacher competence, curriculum, delivery methods, available facilities, and the quality of the learning environment [4]. Several important elements that determine the success of learning and teaching objectives include teacher competence, curriculum, delivery methods, available facilities, and the quality of the learning environment [5].

Efforts to create a conducive learning environment according to Islamic teachings involve more than just technical considerations; they are also a manifestation of Islamic values [6]. Creating a conducive learning environment from an Islamic perspective involves not only technical aspects but also the implementation of Islamic values [7]. The current view is expressed as a process of identifying new values that must be adapted to the realities of modern life, with an emphasis that this action is not intended to contradict the teachings that connect Islam and the environment [8]. These principles underscore the importance of harmony between human existence, the natural environment, and spiritual connection with the Almighty. Additionally, the implementation of love and compassion

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[1] Abdul Latief, "Peran Pentingnya Lingkungan Belajar Bagi Anak," *Jurnal Kependidikan* 7, no. 2 (February 2023): 61.
[2] ARIANTI ARIANTI, "Urgensi Lingkungan Belajar Yang Kondusif Dalam Mendorong Siswa Belajar Aktif," *Didaktika* 11, no. 1 (2019): 41.
[3] Jumrawarsi and Neviyarni Suhaili, "Peran Seorang Guru Dalam Menciptakan Lingkungan Belajar Yang Kondusif," *Ensiklopedia Education Review* 2, no. 3 (2020): 51.
[4] Herdi Setiawan and Mudjiran, "Pentingnya Lingkungan Belajar Yang Kondusif Bagi Peserta Didik Sekolah Dasar," *Jurnal Pendidikan dan Konseling* 4 (2022): 7517–7522.
[5] Sry Anita Rachman, "Pentingnya Penyediaan Lingkungan Belajar Yang Kondusif Bagi Anak Usia Dini Berbasis Kunjungan Belajar Di Masa New Normal," *Jurnal Ilmiah Wahana Pendidikan* 6, no. 3 (September 2020): 488.
[6] Khafid Islahul Ula and Taufiqur Rohman, "Peran Manajemen Sarana Dan Prasarana Dalam Menciptakan Lingkungan Belajar Yang Kondusif Di Lembaga Pendidikan Islam," *Ekoma: Jurnal Ekonomi, Manajemen, Akuntansi* 3, no. 4 (2024): 1628–1637.
[7] Noor Farida, *Lingkungan Pendidikan Perspektif Al-Qur'an* (Jakarta: Publica Indonesia Utama, 2023).
[8] Nurulloh et al., "Pendidikan Islam Dan Pengembangan Kesadaran LingkunganNurulloh, Endang Syarif. 2019. 'Pendidikan Islam Dan Pengembangan Kesadaran Lingkungan.' Jurnal Penelitian Pendidikan Islam 7(2):237. Doi: 10.36667/Jppi.V7i2.366.," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019): 237.

in the world of education will create a supportive learning environment, where educators and students feel appreciated and encouraged to grow to their fullest potential [9].

The human soul, from the perspective of *takziyatun nafs*, essentially consists of elements such as reason, heart, desire, and spirit [10]. Through the process of self-purification *(takziyah al-nafs)*, the soul can reveal the hidden inner truth behind the material world [11]. According to Imam Al-Ghazali, humans possess four innate capacities. If education is able to guide these four capacities, spiritual beauty will be created, reflected in noble character. The integration and harmony of these four elements will bring about the highest moral character [12]. Rumi believed that the spirit, reason, and desire are interconnected. In his view, the spirit has the greatest breadth and encompasses the entirety of reality within a person's inner self [13]. In the world of education, emphasis is typically placed on cognitive and affective aspects, which fundamentally combine intellectual ability and emotional sensitivity. Thinking that relies solely on rational intelligence without emotional input does not necessarily lead someone to the pinnacle of success or true happiness. This is why the role of emotions in balancing a person's thinking abilities is so significant in affirming and clarifying who each individual is [14].

Combining psychological understanding with Islamic values in a holistic manner is a way to highlight how crucial cognitive, emotional, and spiritual development is in an individual [15]. Islamic educational philosophy is the result of the thinking of Islamic philosophers in their efforts to resolve various issues related to Islamic education. Another characteristic is its normative nature, which means that it provides guidance, direction, and rules in the implementation of Islamic education [16]. It is undeniable that education, in a broad sense, is fundamental and has always occupied an important

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[9] Pandu Aditya Prathama and Muhammad Zaki Mahadwistha, "Studi Fenomenologi : Konsep Cinta Dan Kasih Sayang Dalam Islam," *IHSANIKA : Jurnal Pendidikan Agama Islam* 2, no. 3 (2024): 339–352.
[10] Nurlis Sifaun Nisa and Nabila Putri Riansyah, "Konsep Takziyatun Nafs Dalam Mengembalikan Fitrah Manusia Modern Menurut Perspektif Psikologi Sufi," *Jurnal Ilmiah Multidisiplin Terpadu* 8, no. 7 (2024): 24–28.
[11] Derry Ridwan Maoshul, *Kosmologi Pendidikan Islam: Membangun Pendidikan Islam Dengan Kesadaran Kosmik* (Jawa Barat: Penerbit Fimadina, 2022).
[12] Opan Arifudin et al., *Psikologi Pendidikan: Tinjauan Teori Dan Praktis* (Bandung: Penerbit Widina, 2020).
[13] Chindi Andriyani, *Jejak Langkah Sang Sufi Jalaluddin Rumi* (Yogyakarta: Anak Hebat Indonesia, 2017).
[14] Muhammad Mukaddar, *Pendidikan Islam Spiritual: Sebuah Kajian Kontekstual* (Banten: Penerbit A-Empat, 2015).
[15] Rifki Rosyad, *Psikologi Pendidikan Islam* (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2025).
[16] Ahmad Suryadi, *Filsafat Pendidikan Islam: Perspektif Tradisional Dan Kontemporer* (Sukabumi: CV Jejak (Jejak Publisher), 2024).

position in the long history of human civilization [17]. The Sufi psychological perspective views education as focusing on moral development, a process aimed at creating a continuously stable soul, self-control, and control over worldly desires so that a person has a strong commitment to morality. Additionally, education in Sufism aims to achieve an intimate closeness with Allah, leading to the state of fana or spiritual union. Thus, Sufi education encourages individuals to never stray far from the Creator [18].

Balance in life and focus on mahabbah (love for Allah) are the essence of Sufi teachings practised by Sufis. Furthermore, Sufism plays a role in the formation of noble character through the principle of *takhalluq bi akhlaqillah*, which means striving to possess moral qualities that resemble those of Allah [19]. Therefore, this study aims to understand the application of the psychosufistic approach in creating a harmonious learning environment.

The relevance of Ibn Attaillah Asakandari's Sufi thought in education is one of many topics and themes that have been extensively explored in studies of his thought [20]. Modern educational philosophy often builds social and national awareness first, before directing it towards the spiritual dimension. Meanwhile, Sufi education takes the opposite approach, which is to instil awareness of the relationship with God as a foundation. Sufi education views that when a person has a good relationship with the Creator, the quality of that goodness will radiate in their interactions with others, the environment, and their sense of responsibility towards the nation and state [21]. Developing the spiritual and psychological (psychosufistic) dimensions in values education requires a focus on how each action in learning can be interpreted more deeply and how to manage desires wisely [22].

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[17] M Naufal Waliyuddin, "Pendidikan Nilai Perspektif Psikosufistik (Integrasi Psikologi Dan Tasawuf Dalam Mengembangkan Spiritualitas Dalam Pendidikan)," *Jurnal Psikoterapi Sufistik* 5, no. 2 (2021): 86–96.
[18] Muhamad Basyrul Muvid, *Pendidikan Tasawuf: Sebuah Kerangka Proses Pembelajaran Sufistik Ideal Di Era Milenial* (Gorontalo: Pustaka Idea, 2019).
[19] Muhajir Ilallah, Mufti Ali, and Ade Fakih, "Konsep Akhlak Tasawuf Dalam Proses Pendidikan Islam," *Cendikia: Jurnal Ilmu Pengetahuan* 2, no. 4 (2022): 306–317.
[20] Muhammad Taufiq Firdaus, "Konsep Tasawuf Ibnu Atha'illah Al-Sakandari Dan Relevansinya Dengan Konseling Psikosufistik," *Islamic Counseling : Jurnal Bimbingan Konseling Islam* 5, no. 1 (2021): 43.
[21] Nasrudin Nasrudin et al., "Pemikiran {Ibnu} {Athaillah} {As}-{Sakandari} {Tentang} {Pendidikan} {Sufistik} Dan {Relevansinya} Dengan {Pendidikan} {Karakter} Di {Indonesia} ({Telaah} {Kitab} {Al}-{Hikam} {Athaiyah})," *Al-Haytham: Jurnal Pendidikan Islam* (July 2024): 40.
[22] Waliyuddin, "Pendidikan Nilai Perspektif Psikosufistik (Integrasi Psikologi Dan Tasawuf Dalam Mengembangkan Spiritualitas Dalam Pendidikan)."

RESEACRH METHODOLOGY

This study employs a qualitative approach with a library research methodology. This approach was chosen because the primary objective of the research is to explore how the psychosufistic approach can be applied to create a harmonious learning environment through the utilisation of Sufi psychological wisdom. The qualitative approach allows researchers to explore the meanings, interpretations, and spiritual concepts contained in Sufi teachings, which are relevant to the formation of a harmonious and transformative learning environment.

The data sources in this study consist of primary and secondary sources. Primary sources include classical and contemporary works discussing Sufi psychology, which are derived from related scientific articles. Secondary sources include scientific journals, academic books, and research results discussing the integration of Sufism and education.

Data collection techniques were carried out through documentation studies, namely by collecting, reading, and analysing literature relevant to Sufi psychology and its application in the context of education. The data obtained was then classified based on specific themes, such as key concepts in Sufi psychology *(e.g., the stages of musyārathah, murāqabah, muhāsabah, mu'āqabah, mujāhadah, mu'ātabah, and mukāsyafah)*, educational principles in Sufism, and their implications for creating a conducive learning environment.

The data analysis technique used is content analysis. The analysis stages include: (1) data reduction, which involves sorting information relevant to the research focus; (2) presenting data in the form of thematic descriptions that connect Sufi psychological concepts with educational practices; and (3) drawing conclusions to identify the relationship between Sufi principles and strategies for creating a conducive learning environment. Data validity is ensured through triangulation of sources, i.e., by comparing various literature to ensure consistency and accuracy of information.

With this method, it is hoped that the research can provide a deep and systematic understanding of how Sufi psychological wisdom can be integrated into educational practices to create a conducive learning environment that supports the spiritual, emotional, and intellectual development of students.

RESEARCH RESULTS AND DISCUSSION

A. Basic Sufistic Concepts

1. Definition of Psychosufistic

The psychosufistic approach combines the principles of modern psychology and elements of spirituality derived from Sufism, with a focus on understanding and healing human psychological and spiritual problems [23]. Another perspective suggests that psychosufistik is a fusion of the Qur'an's guidance in regulating emotions experienced by individuals to achieve spiritual peace, and subsequently developed as a form of psychotherapy to address mental disorders [24].

As a field of study, psychosufistik highlights the psychological aspects of Sufi thought. Sufi psychology itself is the study of human behaviour whose conceptual framework is built on the foundation of Sufism derived from the Qur'an and the Prophet's Sunnah. This field fundamentally emphasises the evolution of spiritual potential towards sustained psychological awareness in drawing closer to the Creator [25]. In conclusion, it can be summarised that the psychological perspective rooted in Sufi principles, through the integration of emotional control derived from the Qur'an and hadith, aims to achieve inner peace. This approach does not merely function as psychological healing but also as a vehicle to enhance an individual's spiritual potential in order to draw closer to the Creator.

2. Principles of the Psychosufistic

The main foundation of psychosufistic is the effort to articulate and elaborate on the deepest meaning of the human soul by referring to the values and teachings of Islamic mysticism *(tasawuf)* [26]. As a deeply rooted spiritual tradition, Sufi psychology pays special attention to achieving inner harmony [27]. Sufis believe that the human tendency to follow one's desires *(hawa nafsu)*

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[23] Wijaya Wijaya, *Dinamika {Psikosufistik} Dan {Distingsi} {Keilmuan}* (Kepulauan Riau: Cendikia Mulia Mandiri, 2025).
[24] Ahmad Kamaluddin, *Kontribusi Regulasi Emosi Qur'ani Dalam Membentuk Perilaku Positif: Studi Fenomenologi Komunitas Punk Tasawuf Underground* (Surabaya: UIPM Journal, 2022).
[25] Mustafirin and Agus Riyadi, *Dinamika Dakwah Sufistik Kiai Sālih Darat* (Pekalongan: Penerbit NEM, 2022).
[26] Achmad Ubaidillah, "Teori Kehendak Manusia Perspekif Psikosufistik AL-Ghazali," *Jurnal Bimbingan Konseling Religi Islam* 6, no. 2 (2015): 253–276.
[27] Imroatul Husna and Khodijah, "Dimensi Spiritual Dalam Psikoterapi: Dampak Praktik Sufi Terhadap Kecemasan Dan Depresi," *DA'WA: Jurnal Bimbingan Penyuluhan & Konseling Islam* 4, no. 1 (2024).

leads to various diseases of the heart. This condition triggers the emergence of negative traits such as arrogance, stinginess, showing off *(riya')*, and prejudice. However, they also believe that humans have the ability to avoid and cleanse themselves of these bad characters *(takhalli)* [28]. In the world of Sufism, tarekat and the role of a teacher have an important position. In the context of education, the existence of Sufi tarekat can be seen as an effort to integrate the worldly and spiritual dimensions of life [29]. The process of mental education encompasses two important aspects: avoiding despicable traits and adorning oneself with praiseworthy traits (tahalli) through spiritual obedience and good behaviour. Developing habits of good character, attitudes, and actions is the focus of this phase. The final phase (tajalli) aims to solidify and deepen understanding of the material studied, thereby perfecting the process of self-purification with noble qualities [30].

These values play a crucial role in shaping the character of a Muslim who is faithful, religiously devout, and of noble character. A good understanding of faith, piety, and noble character serves as the primary foundation for shaping a Muslim's perspective, attitude, and actions [31]. In the psychosophical personality model, the primary emphasis is on the purification of the soul *(takziah al-nafs)* from sinful actions. Thus, the quality of a person's character will improve as their sins and transgressions decrease. This is based on the belief that every individual is born in a state of fitrah and purity, but sin and transgression then corrupt that purity and distance them from true human nature [32]

3. Relevance to Islamic Education

Psychosufistik is a method that combines psychology and Sufi teachings. Its aim is to provide comprehensive solutions to various psychological issues in

[28] Salfa Marcshanda Putri and Sinta Tunjung Puspita, "Peran Pada Amalan Sufi Dalam Meningkatkan Kedamaian Dan Kesejahteraan Batin," *Jurnal Ilmiah Multidisiplin Terpadu* 8, no. 7 (2024): 2246–6111.

[29] Herdian Kertayasa et al., "Peran Tarekat Sufi Serta Relevansinya Terhadap Pendidikan Islam Modern," *Edukatif : Jurnal Ilmu Pendidikan* 3, no. 2 (2021): 549–561.

[30] A. Qomarudin Qomarudin, "Pendekatan Sufistik Dalam Pembelajaran Pendidikan Agama Islam," *Journal Piwulang* 2, no. 1 (2019): 25.

[31] Fauziah Nasution et al., "Membangun Karakter Positif Dalam Pendidikan: Tantangan Dan Strategi Dalam Perspektif Psikologi Pendidikan," *IJIGAEd: Indonesian Journal of Islamic Golden Age Education* 3, no. 2 (2023): 131.

[32] Abdul Mujib, "Model Kepribadian Islammelalui Pendekatan Psikosufistik," *Nuansa : Jurnal Studi Islam dan Kemasyarakatan* 8, no. 1 (2015): 51–60.

the modern era, such as anxiety, stress, and questions about the meaning of life. By integrating psychological analysis and proven therapy with the spiritual principles of Sufism, psychosufistik offers a holistic perspective to achieve better mental, emotional, and spiritual health [33]. This can help shape students' character.

When shaping students' character, teachers should avoid rushing to blame. A multicultural approach that explores the root causes of problems, as practised by Umar, is more preferable. Additionally, character education must touch the hearts of students, as the quality of one's heart influences their actions and behaviour; whether someone is good or bad is reflected in their heart, not merely in their thoughts [34]. Character education emphasises progressive self-change, beginning with the instillation of values, followed by habit formation, and ultimately the actualisation of these values in the form of behaviour. Character education is the moral quality, ethics, or virtue that serves as a distinctive characteristic and driving force for every individual [35].

Character education is defined as the process of strengthening good moral values in three main domains: school, family, and society. On the other hand, Sufi education is not limited to religious values but also includes the internalisation of national identity and social concern. Therefore, it can be concluded that education from the perspective of Sufi psychology has significant similarities with character education. Essentially, both aim to humanise individuals contextually [36].

Amidst the complexity of today's moral and spiritual challenges, the integration of Sufi values in education appears to be an urgent need. The goal is to shape individuals who are knowledgeable and have a strong spiritual and moral foundation through the appreciation of religious values. Adopting Sufi psychology in the field of education is a wise step towards creating a generation with character, noble morals, and a balance between worldly and

[33] Wijaya, *Dinamika {Psikosufistik} Dan {Distingsi} {Keilmuan}*.
[34] Pariyati Pariyati, "Pendidikan Multikultural Berbasis Afektif Sufistik Bagi Pembentukan Karakter," *Nusa: Jurnal Ilmu Bahasa dan Sastra* 13, no. 2 (2018): 316.
[35] Ummi Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 12, no. 2 (2022): 157–170.
[36] Ahmad Fauzi, "Psikosufistik Pendidikan Islam Dalam Perspektif Pemikiran Syekh Ibnu Atha'Illah," *Intelektual: Jurnal Pendidikan dan Studi Keislaman* 8, no. 2 (2018): 229–240.

spiritual life. As revealed by the analysis, educational psychology and psychotherapy are inextricably linked in character development, which is essentially spiritual and moral education [37].

B. Harmonious Learning Environment

1. Definition and Characteristics of Harmonious Learning Environment

Experts argue that the learning environment and the educational environment are the same concept. The educational environment itself refers to the conditions and external influences that impact the teaching and learning process [38]. According to Wiyono in Mutik, the learning environment can be defined as the conditions and all facilities utilised in daily learning activities [39]. More specifically, a harmonious learning environment can be defined as a condition in which all elements within the learning environment interact positively, support one another, and create a sense of safety and comfort for all parties involved [40]. In a harmonious environment, every individual feels valued, heard, and motivated to actively participate in the learning process.

In Degeng's view, as conveyed by Harjali, a harmonious, comfortable, and beautiful learning environment is characterised by the creation of everything in the classroom that supports meaningful learning. This implies that every individual and element contributes to creating a learning atmosphere that is truly inspiring, challenging, and motivating [41]. Students feel safe to express their opinions without fear of judgement, and teachers treat every student fairly and equally. In addition, open and effective communication is another important characteristic. Honest, transparent, and constructive interactions between students, teachers, and school staff create an atmosphere of mutual

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[37] David Heinemann, *Terapi {Hati} {Model} {Sufi}: {Sebuah} {Pengalaman} {Transenden}* (Badung: Nuansa Cendekia, 2024).
[38] Fadahilaturrahmi Fadahilaturrahmi, "Lingkungan Belajar Efektif Bagi Siswa Sekolah Dasar," *Jurnal Basicedu* 2, no. 2 (2018): 62.
[39] Mutik Hidayat, "Pengaruh Kebiasaan Belajar, Lingkungan Belajar, Dan Dukungan Orang Tua Terhadap Prestasi Belajar Mata Pelajaran Ekonomi Pada Siswa Kelas IX IPS Di MAN Bangkalan," *JURNAL EKONOMI PENDIDIKAN DAN KEWIRAUSAHAAN* 3, no. 1 (2015): 103–114.
[40] D.W. Johnson, R.T. Johnson, and K.A. Smith, "Cooperative Learning: Improving University Instruction by Basing Practice on Validated Theory," *Journal of Excellence in College Teaching* 25 (2014): 85–118.
[41] Harjali Harjali, *Penataan Lingkungan Belajar: Strategi Untuk Guru Dan Sekolah* (Malang: Seribu Bintang, 2019).

trust and understanding, such as teachers understanding students' characters, which makes it easier to create a harmonious learning environment [42].

It is not only teachers who must create a harmonious learning environment. The characteristics of the learning environment can also be shaped by students through respecting differences among peers, trusting one another, maintaining mutual understanding, valuing one another, thinking openly, and appreciating one another [43]. A harmonious learning environment must also include collaboration among various parties, including parents, educators, and the community. By building strong partnerships between schools and communities, students will receive greater support in their learning [44].

Thus, a harmonious learning environment is not merely a comfortable physical space but also a social and psychological ecosystem rich in positive interactions, mutual support, and a sense of belonging. These characteristics collectively create a strong foundation for the success of the educational process as a whole.

2. The Inportant of a Harmonious Learning Environment in Education

The importance of applying the concept of diversity in education is supported by Vygotsky's social theory, which emphasises the importance of social interaction in learning. According to Vygotsky, the learning process of students will be more effective if conducted through interaction with adults and peers who have a better understanding. This social interaction encourages the emergence of new ideas and expands students' intellectual development [45]. Maintaining emotional well-being in a supportive environment also contributes to students' ability to manage stress and build resilience.

Thus, a harmonious learning environment is not merely a comfortable physical space but also a social and psychological ecosystem rich in positive interactions, mutual support, and a sense of belonging. These characteristics collectively create a strong foundation for the overall success of the educational process.

[42] Rita Maryana and Yeni Rachmawati, *Pengelolaan Lingkungan Belajar* (Jakarta: Prenada Media, 2013).
[43] Juliar Idham et al., *LABIRIN ILMU EKSPLORASI FILSAFAT* (Sidoarjo: Uwais Inspirasi Indonesia, 2025).
[44] Ipan Hidayatulloh et al., *Praktek Pembelajaran Berbasis Nilai-Nilai Religius* (Madiun: Bayfa Cendekia Indonesia, 2024).
[45] Rudi Santoso Yohanes, "Teori Vygotsky Dan Implikasinya Terhadap Pembelajaran Matematika," *Jurnal Widya Warta* XXXIV, no. 2 (2010): 854–1981.

3. Positive Impact of the Learning Environment

A harmonious environment plays an important role in increasing children's motivation to learn and psychological well-being. Harmony also provides a sense of security and strong emotional support [46]. A harmonious learning environment can also reduce conflicts among students, thereby minimising negative incidents such as bullying, fights, or other harmful behaviours [47]. Not only the school environment, but also the social environment of the community and the family environment must contribute to the creation of a harmonious learning environment, as all three help to enhance student motivation [48].

The importance of a harmonious environment is also reflected in its impact on teacher-student relationships. Many phenomena occurring today, such as a perceived decline in students' respect for teachers, teachers no longer being viewed as role models, and students sometimes responding negatively when teachers offer guidance [49], highlight this issue. Teachers' psychological openness is crucial, given their role as students' role models. The educational process is based on philosophical foundations, and it is hoped that education can open the doors of human consciousness to bring them closer to God. In the educational process, not only the physical dimension is considered but also the non-physical dimension [50]. Through the processes of *takhalli, tahalli*, and *tajalli*, Sufi-based education aims to cultivate individuals who are balanced between the physical and spiritual dimensions.

Overall, creating and maintaining a harmonious learning environment is not merely an ideal goal but a fundamental necessity in education. Investing in creating a positive environment will yield benefits such as increased student motivation, healthy social and emotional development, better academic performance, and more effective relationships between students and teachers.

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[46] Siti Dwi Hardiyanto Igo, "Motivasi Belajar Dan Kesejahteraan Psikologis Anak Dalam Lingkungan Keluarga Yang Harmonis," *Chatra: Jurnal Pendidikan dan Pengajaran* 1, no. 2 (2023): 79–85.

[47] Dayu Ahmat, Hambal, and Faisal Anwar, "Jurnal Manajemen Dan Budaya Strategi Manajemen Konflik Dalam Membangun" 5 (2025): 69–76.

[48] Wardani Nurmalawati et al., *Jurnal Pendidikan Empirisme: Jurnal Pendidikan Empirisme* (Sang Surya Media, 2018).

[49] Abubakar, "Mengatasi Krisis Mental Spiritual Melalui Pendekatan Tasawuf Di Dalam Dunia Pendidikan," *Jurnal Pendidikan, Keislaman dan Kemasyarakatan* 12, no. 2 (2022): 7.

[50] Qomarudin, "Pendekatan Sufistik Dalam Pembelajaran Pendidikan Agama Islam."

4. Challenges in Achieving a Harmonious Learning Environment

Although the importance of a harmonious learning environment is clear, realising it in practice is not always easy and often faces various challenges. One of the challenges in creating a harmonious learning environment is the diversity of students and their different backgrounds. In addition, there are differences in students' learning abilities and interests in learning. Interactions in the classroom, as each student has a different personality and interests in social matters, can influence the level of student engagement in interactions [51]. A lack of understanding on the part of educators in teaching, resulting in a monotonous teaching process that demotivates students [52]. Limited resources, such as educators, finances, and supporting facilities, also result in a less harmonious learning environment. Both the non-physical and physical aspects of a harmonious learning environment need to be balanced so that students can enjoy a harmonious learning environment [53].

The lack of attention from the family environment, including parents, is one of the challenges in creating a harmonious educational environment. Therefore, educators need to collaborate with parents to create a harmonious learning environment for children's learning. Building good relationships with students through a humanistic and empathetic approach helps foster good relationships between students, educators, and those involved in the process [54].

C. Implementation of the Psychosophical Approach in Islamic Education

1. Strategies for Applying Psychosophical Principles

Integrating psychological aspects and the spiritual dimension of Islam (tasawuf) gives rise to the psychosufistic approach. Its conceptual foundation is rooted in the Qur'an, particularly Surah Luqman, verses 12 to 19. Considering the uniqueness of children is the primary focus in the process of

[51] Ficky Dewi Ixfina, "Dinamika Interaksi Sosial Di Lingkungan Madrasah Ibtidaiyah Nurul Yaqin Surabaya," *Tarsib: Jurnal Program Studi PGMI* 1, no. 2 (2024): 1–9.
[52] Joko Santoso, "Mengatasi Tantangan Keterlibatan Mahasiswa: Strategi Efektif Untuk Menciptakan Lingkungan Belajar Yang Menarik," *Jurnal Ilmiah Kanderang Tingang* 14, no. 2 (2023): 469–478.
[53] Elvara Surya Artha Tania and Neni Wahyuningtyas, "Tantangan Dan Peluang Tri Pusat Pendidikan Dalam Menciptakan Lingkungan Belajar Yang Aman Dan Nyaman Bagi Peserta Didik," *Journal of Innovation and Teacher Professionalism* 3, no. 2 (2024): 242–247.
[54] Nasution et al., "Membangun Karakter Positif Dalam Pendidikan: Tantangan Dan Strategi Dalam Perspektif Psikologi Pendidikan."

internalising values [55]. Psychosufistic is not static but evolves alongside advancements in Islamic psychology research. The psychosufistik approach emerges as an effort to understand an individual's personality through the lens of Sufi psychology, with a primary focus on spiritual development [56].

The psychosufistic perspective states that the human soul has duality, namely the psychic realm and the spiritual realm, both of which enable spiritual experiences in relation to the Creator. Thus, psychosufistic aims to build sensitivity through spiritual practices that manage the soul through dhikr and cleansing the heart of all impurities [57].

Sufism relies on intuitive approaches and inner experiences, unlike psychology, which uses positivism, positive thinking, and rational empirical observation and experience. Sufi counselling emerges as one form of integration between psychology and Sufism, employing methods rooted in both disciplines in its practice [58]. Approaches such as mujahadat, uzlah, zuhud, longing, and love through practices like wirid, dzikir, and tasbih are options in the approach, whether for oneself or others [59].

2. The Role of Educators in Applying Psychosufistik

According to Nurbakhsy's perspective, in the context of Sufism, a spiritual teacher must be someone who has undergone a long and rich spiritual journey. A spiritual teacher is an individual who has successfully traversed the spiritual path, understands inner dynamics, recognises potential difficulties and dangers, and is thus capable of guiding students. He emphasises that an ideal teacher should have attained the stage of spiritual perfection [60]. For a teacher in the Sufi tradition, possessing a chain of transmission *(sanad)* is a necessity.

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[55] Harun Arrosyid, "Urgensi Pendekatan Psikosufistik Dalam Lingkungan Keluarga Era Kalathida," *Sentri: Jurnal Riset Ilmiah* 1, no. 2 (2022): 521–529.
[56] Nur Arfiyah Febriani and Ahmad Kamaluddin, "Regulasi Emosi Berbasis Al-Quran Dan Implementasinya Pada Komunitas Punk Tasawuf Underground," *Mumtaz: Jurnal Studi Al-Quran dan Keislaman* 6, no. 1 (July 2022): 79.
[57] Muhammad bin Makrim Muhammad Makrim Ibn Manzhur, *Lisän Al-'Arab Al-Muhit: Mu'jam Lughawi 'Ilmi*, n.d.
[58] Zamzami Sabiq, "Konseling Sufistik: Harmonisasi Psikologi Dan Tasawuf Dalam Mewujudkan Kesehatan Mental," *'Anil Islam: Konseling Sufistik* 9, no. 2 (2016): 344–345.
[59] Rizka Marlisa Aini et al., "Pembelajaran Berdiferensiasi (Differentiated Instruction) Melalui Pendekatan Gamifikasi Untuk Meningkatkan" 13, no. 1 (2025): 60–71.
[60] Javad Nurbakhsy, "Tenteram Bersama Sufi" (Jakarta: Serambi, 2004), 11.

This ensures that the knowledge they impart has authority because it comes from a continuous line of teachers without any broken links [61].

The chain of a teacher with this lineage receives spiritual authority, and the oath of allegiance is the means by which seekers of God are initiated. In addition to the concept of the oath of allegiance, the certificate and terminology are evidence of the validity of a teacher in a Sufi order. Therefore, the importance of educators in this regard is to cultivate teachings that are in accordance with Islam [62]. With the presence of teachers, humans can bring beauty and progress to this earth. With teachers, humans are also able to produce knowledge that has not been taught by previous generations [63].

D. The Benefits of The Psychosufistic Approach in Islamic Education

1. Spiritual Development

The next philosophical framework is epistemology, which forms the basis for the discovery of various theories in the study of Sufi psychology. Sufi psychology builds its theories based on rational and transcendental truths sourced from revelation, namely the Qur'an and Hadith. To comprehensively understand humanity, a combination of deductive (explanations based on the Qur'an) and inductive (studies of psychological reality) approaches is necessary [64]. According to Frager, the concepts used in practice heart, soul, and self can synergise through spiritual exercises, which then produce Sufi experiences and dynamically transform emotions, but not merely self-emotions, rather emotions rooted in sacred desire. The spiritual development of Sufi psychology also demonstrates that the practice of dhikr can influence a person's emotions [65].

Sufism views humans as having an innate spiritual instinct. From a doctrinal perspective, this spiritual instinct is the crucial point of the emergence of religion on Earth. Spirituality is older than religion in an institutional sense. In

[61] Yogi Prana Izza, "Karakteristik Sistem Pendidikan Sufistik (Studi Tentang Tujuan Pendidikan, Pendidik, Dan Peserta Didik Dalam Tasawuf) At-Tuhfah," *Jurnal Studi Keislaman* 11, no. 2 (2022): 45–58.
[62] Prof Dr Simuh, *Tasawuf Dan Perkembangannya Dalam Islam* (Yogyakarta: IRCiSoD, 2019).
[63] Suwardi Endraswara, *Guru Sejati* (Narasi, 2014).
[64] Nasrudin et al., "Pemikiran {Ibnu} {Athaillah} {As}-{Sakandari} {Tentang} {Pendidikan} {Sufistik} Dan {Relevansinya} Dengan {Pendidikan} {Karakter} Di {Indonesia} ({Telaah} {Kitab} {Al}-{Hikam} {Athaiyah})."
[65] Habibi Al Amin, "A Sufi Interpretation of Laṭā'if Al-Isyārāt by Al-Qushairī: Sufistic and Psychological Perspectives," *Suhuf* 9, no. 1 (2016): 63–64.

Sufism, flexibility and kindness are the keys to spirituality. Despite being on opposing sides, there are also spiritual and Sufi movements manifested in orders across various regions. Although in Sufism, it fundamentally rests on three processes: *takhalli, tahalli*, and *tajalli* [66]. Thus, education is not only focused on the transfer of knowledge but also on the formation of character and a pure soul that is close to divine values.

2. Improving the Quality of Interaction

In addition to spiritual development, the psychosophical approach also makes a significant contribution to improving the quality of social interaction. Symbolic interaction exists because of the core ideas that construct meaning, which grow from the human mind's conception of self-identity and its connection to social interaction. The entire process aims to serve as an intermediary and provide interpretation of meaning in communal life [67].

The involvement of Sufis in social life positions them as role models in terms of customs, thereby fostering closeness with the community and facilitating their acceptance as an integral part of the community. Furthermore, Batak Sufis have a special strategy for fostering harmony, namely through their ability to act as both spiritual and customary leaders, functioning as a unifying force and forming genuine interfaith brotherhood among communities of different religions. The social construction of interfaith brotherhood is built through interactions between Sufi orders represented by Muslims [68]. This spiritual development serves as a strong ethical foundation for students in interacting with themselves, others, and their environment.

E. Challenges and Slutions

Challenges in psychosophical studies arise because individuals do not yet fully understand how to perfect their behaviour, which impacts the creation of a harmonious learning environment [69]. The tendency to categorise experiences as

[66] Ikhbar F Zifamina, "Apologi Teologis Atas Ibn'Arabi : Analisis Kritis Kitab Al-Yawaqit Wa Al-Jawahir Fi 'Aqaid Al-Akabir Karya Imam Sya'rani," *Refleksi Jurnal Filsafat dan Pemikiran Islam* 21, no. 2 (2022): 241–262.

[67] Ninik Setiyowati, "'Suwung': Pola Penyelesaian Masalah Kaum Sufi Suku Jawa Di Kota Malang," *Jurnal Psikologi Ulayat* 3, no. 2 (December 2016): 117.

[68] Ziaulhaq Hidayat, "Peran Sufi Batak Dalam Persaudaraan Lintas Iman Di Tanah Batak: Studi Kasus Tarekat Naqsyabandiyah-Khalidiyah Serambi Babussalam (TNKB)," *AKADEMIKA: Jurnal Pemikiran Islam* 21, no. 2 (2016): 309–336.

[69] Atmonadi Atmonadi, *Kun Fayakun : Buku Keenam: Man Arofa Nafsahu Faqod Arofa Robbahu* (Atmoon Self Publishing, 2018).

good or bad, right or wrong, or me or them can hinder the creation of a sense of unity and empathy among individuals. In Sufi studies, it is stated that modern society faces ideological and practical challenges. These challenges include the emergence of new media (especially social media), the rapid development of information technology, and changes in the socio-anthropological structure of society. The development of the virtual world has brought phenomena such as hoaxes, the post-truth era, artificial intelligence, biogenetic engineering, and narcissism, which indicate a decline in personality [70].

Another challenge lies in the field of psychology, where there is criticism of Western psychology for homogenising its psychological perspectives as universally human. Additionally, there are challenges in developing the concept of Islamic Psychology, as psychology is a product of established secular cultural epistemology, while the concept of Islamic Psychology remains an idea not yet widely adopted [71].

In the context of modern education facing the challenges of globalisation and digitalisation, it is crucial to emphasise that to cultivate a generation that is not only intellectually intelligent but also rich in social and spiritual awareness, the integration of Sufi values into the educational curriculum is an absolute necessity, especially in the current digital age. Such holistic education is expected to create a harmonious learning environment where students not only develop cognitive abilities but also gain spiritual depth and social sensitivity, thereby achieving balance within themselves and in their interactions with others and the surrounding environment [72]. This arises from an awareness of the monopoly of truth interpretation and traditional hegemony in religious thought that needs to be addressed. By Islamising knowledge, it is hoped that new and relevant Islamic thought will emerge to address the challenges of the times, which in turn can create a more open, critical, and dynamic intellectual environment. Such an environment will encourage healthy dialogue, constructive exchange of ideas, and

[70] Arya Dzamar et al., "Internalisasi Nilai-Nilai Sufistik Melalui Pendidikan Agama Islam Di Era Digital Dalam Menguatkan Pondok Pesantren Darul Ulum" 6 (2025): 88–107.

[71] Amsal Bakhtiar, Achmad Mubarok, and Suwarno Imam, *Perkembangan Tasawuf Dan Tersentuhnya Dengan Modernitas* (Jakarta: UIN Syarif Hidayatulloh, 2004).

[72] Syarif Rahman Hakim Hakim, "Implementasi Implementasi Nilai Sufistik Di Era Digital Terhadap Keistiqomahan Santri Asrama Asshofiyah Pondok Pesantren Darul Ulum: Keistiqomahan Santri Asrama Asshofiyah Pondok Pesantren Darul Ulum," *RJPAI* 6, no. 1 (April 2025): 88–107.

respect for differences of opinion, thereby creating harmony in Islamic scientific discourse [73].

CONCLUSION

A supportive learning environment is a key factor in successful learning, as it facilitates the balanced cognitive, emotional, and spiritual development of students. A conducive learning environment, which encompasses physical, social, and intellectual aspects, must meet the criteria of attractiveness, comfort, safety, and enjoyment. The responsibility for creating this environment does not lie solely with schools, but also involves parents and the community. From an Islamic perspective, the psychosophical approach offers a holistic way to create a harmonious learning environment by integrating Sufi values, such as purification of the soul (takziyatun nafs), control of desires, and the development of noble character, with modern psychological principles. This approach emphasises the importance of balance between reason, heart, desires, and spirit to achieve spiritual peace and closeness to Allah.

Qualitative research based on literature reviews indicates that the application of psychosufistik in Islamic education can enhance learning motivation, psychological well-being, and the quality of social interactions among students. Its implementation strategies involve spiritual practices such as dhikr, muhasabah, and mujahadah, as well as the role of educators as spiritual guides with scholarly credentials. Its benefits include spiritual development, the formation of noble character, and improved interpersonal relationships. However, challenges such as student diversity, resource limitations, and the influence of globalisation and digitalisation must be addressed through the integration of Sufi values into the curriculum, a humanistic approach, and collaboration with families and communities. Thus, the psychosufistic approach not only creates a harmonious learning environment but also shapes a generation that is virtuous, balanced, and close to divine values.

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[73] Bakhtiar, Mubarok, and Imam, *Perkembangan Tasawuf Dan Tersentuhnya Dengan Modernitas*.

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